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who escape the anxious search of the ambulances, are the *true victims of war*. 'In the burning heat of midday, in the dark shadows of midnight, crouched on stones and thistles—a prey while still living for the feasting vultures,' without water, without food, without help of man to assuage their torments, what to them is the meaning of glory?

"At Sadowa sixty wounded were found in a barn six days after the battle. They had lived, God knows how. When found, the state of their wounds was such that not one of them could hope to survive.

"In one of the terrible battles in the Wilderness during the American Civil War, the woods caught fire as the two sides fought, and the wounded were consumed by the flames.

"At Cold Harbor, the men who fell between the lines on the first day were left by either side to die."

### Brevities.

. . . Reliable information from South Africa declares that hardly a single house now stands on the whole area of the two republics; that at least 30,000 dwellings, instead of 500, as stated in the British Parliament, have been burnt, to say nothing of the villages that have been totally destroyed.

. . . The British War Office has announced that up to January 31 the total reduction of the British forces in South Africa, from death or permanent disability, was 25,305 men. The total of the casualties, including surviving wounded, was 5,240 officers and 100,701 men, a total of 105,941. This record staggers a good many people, though it may not yet stagger all of British humanity.

. . . Senator Platt of New York has introduced into the United States Senate a joint resolution for the appointment of a joint commission by the United States and Canada to examine and report upon "the condition and uses of the waters adjacent to the boundary line between the United States and Canada, including all the waters of the lakes and rivers whose waters flow by the St. Lawrence river to the Atlantic ocean," upon the effect upon the shores and shore structures produced by the diversion of the waters from their natural channels, and the measures necessary to regulate such diversion.

. . . Mr. John de Bloch, of whose death we spoke last month, left a legacy of fifty thousand roubles (\$38,000) to be used in continuing the special peace propaganda in which he had been engaged. His son, Mr. Henry de Bloch, will shortly make a visit to Berne to confer with the International Peace Bureau as to the most practicable means of carrying out his father's wishes.

. . . Greece has chosen as her representative in the Hague International Arbitration Court Mr. Kebedgy, professor of law in the University of Berne, Switzerland. This leaves only five of the powers represented at the Hague Conference, namely, China, Turkey, Montenegro, Luxemburg and Persia, which have not yet chosen their members of the tribunal.

. . . The treaty providing for the acquisition of the Danish West Indies was ratified by the Senate on February 17 without a division.

. . . Dr. Maurice Baumfeld, the distinguished Vienna correspondent who has been for some time in this country, says: "It is hardly time yet to measure the results of the deliberations and action of the Hague conference. It seems to me, however, that its influence has already been felt and is still an existent quality. There is an atmosphere of peace in the world, and the few examples of strife still existing have not the universal sympathy of rulers or peoples."

. . . The third instance within three months has recently occurred in France of a young man refusing to serve in the army on the ground of religious conviction or of opposition to the nation's arbitrary military system. The name of the young man in this instance is Deressol, of the garrison at Belfort. He has declared that he will never again bear arms, because it is contrary to the teaching of Christianity.

. . . The building of the new navy of the United States has cost \$257,000,000 in seventeen years, or over \$15,000,000 per year. This amount spent since 1885 would have endowed, with over \$5,500,000 each, a university for each of the forty-five states of the Union.

. . . Reports received at the Navy Department, Washington, declare that Spain is to commence shortly the construction of eight new battleships and four cruisers, as a first step in the rebuilding of her navy, and that Russia is to spend this year, in the further development of her navy, over \$50,000,000.

. . . The bill for the reduction of the war taxes to the amount of about \$77,000,000 was passed by the House of Representatives on the 17th ult. There was no debate on the bill, and all the members of both parties present voted for the reduction. The measure now goes to the Senate. It would please the people immensely if it should get through the Upper House with as little talk as it went through the Lower.

. . . In a recent number of *Social Service*, Dr. Josiah Strong argues in a forceful way that organized industry is among the foremost causes which will ultimately put an end to war and bring about disarmament. "Every Chamber of Commerce, every Board of Trade, every industrial corporation is a practical peace society, waging successful warfare upon war and destined ultimately to destroy its destruction."

. . . The first Napoleon had his own estimate of the value of men. He once remarked to some of his subordinates: "Take good care of the horses, for they cost us much money. As for the soldiers, we can get them for nothing." How far is that from the estimate practically put upon men by all promoters of militarism?

. . . Callaghan & Co. of Chicago have just published what is probably the most important contribution to the literature of international law which has appeared in recent years. It is an extended treatise on "International Public Law" by Hon. Hannis Taylor, late Minister Plenipotentiary of the United States to Spain, whose history of the English Constitution has passed through six editions and been adopted as a text-book by the University of Dublin. We shall give an extended notice of Mr. Taylor's new work in a future number of this paper.

. . . The United States, Great Britain and Japan have made separate representations to China, opposing the signing of the Manchurian Convention negotiated by the Russian minister in Peking and the Chinese envoys.

### Correspondence.

Rev. Martin D. Hardin, pastor of the Andrew Presbyterian Church, Minneapolis, Minn., in sending us a copy of an address (which we shall publish in our April issue) on the "Moral Responsibility of Nations," delivered before the Lincoln League of Minneapolis on February 12, writes:

"The address may serve to show that there are some ministers, at least, who have not taken up with the 'gospel of might.' I may add that, in my humble way, I am doing all within my power, with my congregation and the people of the city, to create a hatred of war. Three years ago I preached two sermons in favor of the Spanish war. Your publications led me to investigate the question of war and peace, and my eyes were opened, and for the rest of my life I shall never lose an opportunity to let it be understood that I hate war. I await with interest each month the coming of your paper, which I find most inspiring."

### Peace, Goodwill.

BY PROF. W. N. TRUEBLOOD.

Night had come with gentle step  
And spread her canopy of love above  
The gashed and sullen plain. Thick strewn and tossed  
In heaps the bodies lay, for War had reaped  
A field that day. One soldier's fixed, white face  
Stared upwards at the pitying moon, from where  
It rested on a comrade's knee. At length  
The blue eyes opened wide:—"Hark," he said,  
"I hear the bugles!—Strange!—What is't they say!—  
Peace on earth, Peace on earth, Peace  
On earth! Goodwill to men!"—A quiver seized  
His frame; the light went out in those blue eyes,  
And Death came. His comrade laid him down;  
And, looking long into the wide, deep dome  
Above him, thought he heard it, too—the long  
Lost notes, like Christmas bells, far-sounding from  
The star-lit blue: "Peace on earth, Peace  
On earth! Goodwill to men!"

Peace on earth  
Above a battlefield? Why not? Bends not  
The sky above the battlefield as sweet  
And blue as if it said: Peace! Peace!  
To all the din? Rings not the music of  
God's love, goodwill from ev'ry sky of His,  
An undertone of never-ceasing chords,  
As ready to descend on battlefield  
As Sabbath morn, if but our babble stop  
Awhile? God forgive us that the noise  
We make has intervals so few through which  
Thy "Peace! Peace! Love! Love!" can reach our ears!

—*The American Friend.*

### Words for These Times.

Son of the Puritans, can it be thou  
Harnessed for slaughter, with bayonet and blade?  
Weeds in thy furrows, rust on thy plough,  
Death for thy trade?  
Trust in Love's armies! though silent as heaven,  
They are sworn to defend;  
Put up thy sword in its sheath! for behold,  
Thy foe is thy friend!

Fruitless the planting in war's black soil!  
What do the red-handed husbandmen reap?  
Cripples that languish, children that toil,  
Widows who weep!  
Only a harvest of hatred can grow  
From a sowing of swords!  
Strife is the weapon of brutes and of men,  
But peace is the Lord's.

—*Frederic L. Knowles, in the Century.*

### The New Testament Grounds of Peace.\*

BY PROFESSOR ELBERT RUSSELL, CHICAGO.

The grounds of peace in the New Testament are found in the teaching of Jesus as it is exemplified in his life and interpreted by the apostles. We must take Jesus' example as the standard by which to interpret his teaching; otherwise it is possible to deduce from isolated sayings of the Master the most divergent and contradictory ideas of right and wrong.

From the Gospels we learn that Jesus explicitly refused the sword or any other violent means to propagate his doctrines or to found his kingdom, relying only on the power of truth, love and self-sacrifice to overthrow evil and secure the triumph of righteousness. From his character and plans the military virtues and ideals were conspicuously absent. The pacific virtues of the prophet and sage characterized his life and determined his career. At the time of his great temptation he was compelled to decide by what means he would seek to make the kingdoms of the world his own. Jewish expectancy said the Messiah would secure his dominion by military power. Universal experience said there was no way to world dominion except by the sword. On the mount of temptation Satan offered Jesus the sovereignty of the world on the same evil terms on which others had before held it—by military force. But Jesus refused to be a military king. Again, in Gethsemane Peter offered Jesus the service of his sword, but Jesus declined both Peter's sword and that of the angelic legions that were at his call. Standing before Pilate, Jesus acknowledged himself a king—a king whose power rested on truth, not on might.

Such was Jesus in a world organized politically, socially and religiously on a basis of military force; in which military prowess and conquest were regarded as the sign of greatness for the individual and the nation. In that world the disappointing, incomprehensible, maddening thing about him was his pretense to kingship without an army to back him—his claim to a kingdom which was not of that world. To the Jews, who were

\* Paper read at the Friends' Peace Conference, Philadelphia, December 12, 1901.